1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

Crow appeared as a trickster and, although not a creator deity, managed to bring forth new things in the process of his machinations. Waniwani, the name of an abandoned Trumaí village site, was also a village in the heavens — the home of a mythical person of the same name. Jemenary, Kelenewary, and Nane were three other mythological characters. The second was the sister's son (*deta*) of the first, and an inveterate trickster. Although they appear in a Trumaí tale of mythological times, they had no part in the creative process.

Rain (Ka'wixu) was apparently the only Trumaí deity capable of interfering with the world in its present form. Although he appeared as a character in the mythology, he was also believed to be the active agent behind rains and storms. The Trumaí were extremely frightened of thunder and lightning, and thought storms to be the result of someone's having antagonized Rain. During a violent equinoctial thunder storm, Aloari came rushing into Quain's house, imploring him to turn out his light and stop working as he was angering Rain. Despite their fear of displeasing Rain, the Trumaí on a few occasions tried to drive away the clouds. One man blew at the clouds to push them back, while Quain was told to fire his rifle to frighten Rain away.

There was also a class of malignant beings that were important as omens. The Trumaí could not look at a snake called *lesilesi*, seemingly the rattlesnake. Aloari said that shortly after he saw one, two of his brothers died. Jakwalu saw one while she was harvesting manioc in the garden, and it was generally believed that for this reason she would not live long. Quain was uncertain whether this was the immediate result of seeing the snake, or whether the snake was an omen that the Kamayurá were practicing witchcraft on her. Similarly, anyone seeing the *le*, a bird with a red forehead, would die. And finally there were sirens inhabiting the woods to the northeast of the Trumaí village. Their call exerted an attraction, and anyone seeing them or cohabiting with them would surely die. These women had long hair, wore bark cloth pubic coverings, and did not depilate. Significantly, the direction of their abode and their appearance correspond to those of Suyá women. Omens, such as cloud formations and canine howls, indicate the imminence of an enemy attack.

The Origin of Things

Most of the Trumaí mythology is devoted to explaining the origin of the natural world, people, and culture. The chief creator deities are Sun and Wamutsini.

In the beginning there was only Wamutsini. His origin is not explained, and he is probably thought to have always existed. He made daughters out of wood. One of them married Panther, who lived in the